

LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI.

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On editorial matters

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The man who obstructs his own pathway to a better life and its lights, is not him alone who will believe only what he sees.

Too many are negligent of what they fully recognize as important. One who drinks from the water cooler often found in the retirement corner of a passenger-coach may believe it is pure and good, as he sees or tastes nothing wrong, but when he drinks from the tank in a smoking room he finds that water absorbs the stench of tobacco. Yet he drinks such water time and again. Why? Simply because he forgets it when he again wants a drink.

Those who in a rough dash say they don't believe what they don't see, usually care little what they see or believe. They are very one sided people, perhaps from external devotion to business, possibly disciplined only to one mode of reasoning, probably given to light and nonsensical

drifting, which seldom has serious thought except of "bad luck."

Such people cannot appreciate the common suggestion 'seek to have faith and you will believe.' *I can't*, is the reply. Reverends; how can they, if they can't? What shall be done to call them to an abiding attention to views of a future life? It matters not if they should differ from those in the pulpit. They must differ from some, while some churches are so positive that others are negative.

The skeptics who attend a spiritualistic seance, in a moderate state of mind, waiting for something to turn up are likely to experience something new and attention and cause the new idea to be nursed in the mind, often recurring and spoken of occasionally, it forms a nucleus, about which other circumstances may accumulate, and a growth of faith is begun. Having become serious and desirous of knowing more by a growing faith they are on the way to the religions of churches. They may not know it and the churches may not, but there should be hope for them. Probably they would not have visited a medium if advised to do so by a minister.

The opposition of Churches recommends it to some. Faith in a future life cannot be hammered into them at church, but in the medium's circle they tumble to it wonderfully. Is it prejudice, weakness or a new stand point? The belief of the Spiritualist is a peculiar one, it shifts about "like the spirit of an unburied man" and as at a greenbacker's convention held a few years ago every one has his own platform. The investigator is unsatisfied. Facts recur to him frequently which show him that he believes many things which his senses do not make definitely known to him. He begins to feel that he don't disbelieve anything very positively. If gas is in water and water may permeate fine gold, why

cannot the soul and spirit of man pass through matter; if imperceptible causes make man shake and burn with ague why should not spirits affect man in some way?

There finally gets to be two points of unison among Spiritualists however much they may differ and shift from phase to phase from motives worthy or unworthy. They become students of nature which they recognize as prevailing every moment. Science is their religion but they don't go far for it; next they are glad to be free from churches which support views adverse to science unless certified to by clericals. toward the mysteries. They would be strong believers in Christ if the churches were adverse to His teachings. Few have advanced so far as to leave the prejudices behind them. They are encroaching upon the monopoly of the mysteries held so long by the churches. The priesthood have lost the sciences with medicine, they are almost bereft of control in the instruction of the young; will it lose its stronghold on the mysteries and have religion divided out more generally and to the masses?

What will the churches do about Spiritualists and when will they do it? Their name is legion. The dangers of Spiritualism may be many but an important one is that having gone only as far as a few phenomena they are too likely to make up the mind that seances will furnish all that is needed and the unsatisfied condition becomes so satisfactory that no advance is made from it. Such people need kindness not ignorance and impatience, showered upon them.

If science is in apparent conflict with Scripture it cannot prove destructive to science; those who misunderstand must modify their views. The harmonizing of a passage by symbolism should not be re-

jected even if it should come from the researches of a layman instead of one of the chosen ministry.

Let us hope that the church people will mend their ways by seeking to have faith in and doing something with Spiritualists.

Every Spiritualist sees that seances are deficient and that no one should stop on that step. Let us fervently hope that Spiritualists will not rest calmly on results from their circles, not stop with talking of development, progress and light, but seek to penetrate further and learn more of man's duties to himself and to his fellow man. K.

THE LOUISVILLE CONVENTION.

The Spiritual Convention just closed at Louisville, Ky., we consider, on the whole, was a great success, as it has shown the development of the Southern mind, in that direction; having been gotten up, and largely attended by Southern people, and largely under the control of Southern minds. We were also glad to see, that it was considerably attended, by people from other portions of our common country, and proving that Spiritualism at least, knows no sectionalism in its ranks.

We said we considered it a success, because its proceedings showed to the world the "reason for the faith that is in them," and we are only surprised, that the number and excellent character of the communications and tests given, could have been produced in such promiscuous audiences; for it is well known to those familiar with the laws governing spirit intercourse, that harmony and a certain amount of congeniality, or affinity, (if you please) is highly necessary for receiving the best tests and communications. In large gatherings of any class, Spiritualists included, such a state of things is not at all likely to exist. It must be borne in mind, that there is no "confession of faith," no binding dogma, no one authorized to say, "Believe this or that, and be saved; or don't believe this or that, and be damned." All are free to live up to their highest light, and see and judge everything from their own standpoint; hence we think, there was an unusual degree of harmony there. We see one brother thought prayer was *useless*, another thought it *useful*. One thought Spiritualism was hardly a science, and had no religion in it, while many others no doubt thought otherwise, as the writer does. But still, there was left the common grounds,—the common platform, of

Spiritualists, and that is: A belief in spirit intercourse, and in the immortality of the soul. These are common grounds, and if we had no other belief, these are worth all the other dogmas in the world. And that is not all,—their belief is a knowledge, based upon fact; it is not a mere hearsay theory, gathered from musty mythology, but a demonstrated fact, one that is demonstrated every day, to those who will take the trouble to investigate, in the proper spirit and with a sincere desire for truth.

We take issue with Mr. Dawburn, who spoke at the convention, and stated that Spiritualism was merely a science, and not a religion; for we consider it both. It is intended to, and certainly will take the place of all religions, for it will, uproot them all; and as we believe will place the religion of the future on a scientific basis, in that, it will show just the relation humanity has to the future life, and points out what course of conduct is necessary to pursue, in order to enter upon a life of happiness hereafter, and we think that is the main spring,—the head and front of all religions. As to the belief, or disbelief, in a personal God, we do not think that alone constitutes a religion. We rather understand religion to be a belief in certain things, involving a certain line of conduct, that will result in future happiness. Now, a scientific fact would not cover the case,—it would merely prove a fact, but that fact *promises nothing*, and has nothing to do with morals. A scientific fact refers more to the past or present than to the future; while Spiritualism covers the whole ground, by using science to prove, and disapprove, certain statements, or dogmas in other religions. Then Spiritualism goes on without science, and says, through the voice of the spirits, "Do thus and so in earth life, and we promise you thus and so, in spirit life, for we have experienced it." Now, science has nothing to do with that,—it is beyond its realm; but it is the bulwark, the handmaid of Spiritualism. Science does not come within the moral or spiritual status of our being, only to the extent of showing how, by natural law, spirit communications may be received; it cannot analyze the mind of either the man or spirit,—and it is the *mind* that has to do with the future. The spirit body of one person may be as black as night, while another may be as light as the noonday sun, and yet science can take no cognizance of it. Science alone, will not fill the chasm that

would be left, if all religions were swept from the earth. There is that in man's nature that demands something to look up to,—to look forward to; need any man be *ashamed*, or consider himself *too large* to look up to an *infinite* God? The word infinite, no one can comprehend; enough to know, it is something grand beyond conception, and while we adore and aspire to be like Him, there need be no cringing, no groveling, no debasing of our selfhood.

To be like God, even in an infinitesimal degree, is something to be proud of,—something to hope for, and if Mr. Dawburn thinks that praying to or believing in God, will deter him from becoming a *man God* in the illimitable future, we do not agree with him; for we believe that man can, and many will, transcend what we now believe to be only possible for God. But when we are there, where will God be? Infinitely in advance; and so on, through all eternity. But Mr. Dawburn can believe as he pleases on those points, and we will all agree to disagree with him, still we are all Spiritualists, though we differ on these points.

While we do not wish to be invidious we cannot help noticing

MISS HELEN STUART RICHINGS

of Boston who must be a very interesting speaker, and we hope she may find it convenient to visit St. Louis at an early day.

MRS. ADELINE M. GLADDING

of Philadelphia, is another very interesting person, who graced that assemblage with her presence, and whose tests were of the most convincing character

MISS ZAIDA BROWN

of Atlanta, Georgia, was another lady, whose ability was marked, and evidently left a most favourable impression on those attending the convention.

And what shall we say of our old and esteemed friend, Hon. Warren Chase, a Spiritualist of forty years standing—we might say, the Father of modern Spiritualists, who has stood the brunt of the battle, all these years bravely, and like old cheese—grows better as he grows older. He always drops in at the right time, and he does not belong to any place, time, or people. We may all claim him as our elder brother.

Taking the Convention as a whole, it was most creditable, and will accomplish great good, awakening the Southern mind, and showing the intelligent world that Spiritualism is not hiding its light under a bushel, but is up and doing, while old

theology is crumbling to pieces. Dogma after dogma, has given way. Hell has become Sheol, and Sheol will become Nil, and Spiritualism, and the love of God to man, will take its place. J.

REVOLUTION.

During all the long ages which have rolled into eternity, the masses of mankind have been kept down by oppression and superstition. Like beasts of burden they have bowed the neck to the yoke of subjection, and lest they might rebel at the tyranny of their inhuman masters in the flesh, the assistance of blood-thirsty, enslaving and tyrannical gods was invoked, to threaten with dire vengeance, all who dared assert their inalienable rights. They were told, even in Christian lore, to 'obey their masters in the Lord.' Even the degradation of woman, and the deprivation of her natural rights, is made a subject of discourse by the sainted Paul; and the very Son of God, so called, instructed His followers to "render unto Cæsar the things that are Cæsar's."

Of one thing, however, we may rest assured. As the earth, through the law of progress, and refinement, constantly throws off its crude matter, and becomes more and more refined, the physical, mental and spiritual of man become more developed, and are coming up in solid phalanx, demanding the rights, of a common humanity, which have heretofore been usurped by the few; and not all the threats of the so called gods, will hinder them, for they have learned, that whatever is the right of one man, is the right of another. The day is fast approaching when the terms, "master" and "slave," or "servant," will be unknown, and the words, "employer" and "employed" will take their place—when each will respect and recognize the rights of the other, in their proper sphere. Woman will come up, and occupy her proper and natural position, by the side of man, and when she does, the world will soon be relieved of an enormous amount of crime, and degradation, caused by whisky, tobacco, and other curses of mankind.

Revolution is in the air, and encompasses the entire globe. A higher civilization is seeking its way into the depths of Africa, and the frozen north will yet give up her secrets—secrets that will astonish the world. Humanity to day is being purged of its barbarisms. The heretofore law that "might makes right" is being set aside, and instead of the "divine right

of kings," we have "the majority rules."

Strife and bloodshed may come, for tyrants of every class will combine, to retain their power over the masses; but the spell is broken and not only the divine right of kings, but the divine right of bogus gods, standing at the back of earthly tyrants, is passing away, and the flame of progress will blaze up and, spread and conquer, until the last shackle will be broken from off the body and mind of hitherto enslaved humanity. Freedom of body and mind, is a birthright inherent in all mankind, and woe to those who try to stay it, for the God of justice, mercy, and truth, and not the God of rapine, blood and carnage, is with the people, and "Vox populi, vox Dei" will be the cry, instead of "servants obey your masters," as in the days of tyrant rule. B.

TRUE SPIRITUALITY.

Many of the so called Spiritualists seem to think that spirituality, or Spiritualism consists of a belief in the mere phenomena of spirit return; that there is no literal hell, nor orthodox heaven, with golden streets, and robes washed white in the "blood of the Lamb," and that a person while here may think and act pretty much as he pleases, provided he manages to keep out of the penitentiary,—these, in their opinion, constitute the "alpha and omega" of Spiritualism.

Alas, how little the true principles of Spiritualism are understood. True, it is well to have shaken off the old myths, and blood sacrifices of old, old orthodoxy, and to have accepted so much of the light of the doctrine of Spiritualism, as even to believe in spirit intercourse; but is this all that intercourse teaches? Is this all that the higher order of spirits inculcate as most important, as vitally necessary for the progress and happiness of the soul and spirit, here, and hereafter? Ah, no. The teachings of the higher and purer ones are; that a pure and unselfish life is necessary to true progress and happiness, here and hereafter, and what we mean by purity and unselfishness is, not a life of asceticism, or a withdrawal from the world, but to be one in, and of, the world, and by precept and example, to be of some use, in instructing and elevating the world.

To lead the life of a recluse is a selfish life, to say the least, seeking, and seeking only, one's own salvation and happiness, and leaving the world to take care of itself. It is not doing the "Master's work," as some think, to skulk away in-

to some corner, for fear of being tempted, and doing wrong,—what credit for never having done a wrong, if we have never been tempted; and is the aim and object of life accomplished, by negatively living it out, like a fossil? Ah no. The spirit world, to which we are hastening, is a world of uses, and is full of activity—full of grand purposes, and of achievements. And those achievements are not for self aggrandizement, self adornment, or self-indulgence. The life in the spheres is largely taken up in doing good to, and for others, those of the upper spheres mingling with those of the lower, imparting light and knowledge to them, of the way to a higher and holier life. None are left out, none are forgotten; for are not the spiritually sick, those who "need a physician?" And so the life beyond is a life of usefulness and unselfishness. As we give, so do we also receive. Humanity is linked together by one indissoluble tie, the one flowing into the other, and as we impart immortal truths to others, we become receptive to those above us. Thus the grand illimitable chain extends up into infinitude, and down into the lowest depths.

All are workers for the elevation of those below them, except, perhaps those who are covered up, for the time being, in sensuality and selfishness. There are only too many such, in the sphere next to the earth, many of whom have been sent over there, by a mistaken idea, that the world and humanity would thus be rid of them. But this, by the law of spirit intercourse, is a great mistake; for that law is open to all, and the highest and lowest spirit, over on the spirit side, has the same opportunity, to the extent of his knowledge and ability, to influence, and in some cases, control the actions of the person influenced, with this restriction: the higher, or more advanced, govern the lower. When we say the higher, or more advanced, we do not mean intellectually, or merely in knowledge; for mere intellectuality and knowledge alone are not Spirituality, though they may be, and are, useful in connection with it.

Spirituality, as we are given to understand it, is that condition of the soul, or mind, that tends to the good of the whole human race; that thinks no ill; that breathes a spirit of good will, living to glorify God, and benefit his fellow man; and not that the spirit need necessarily neglect himself, or the culture of his higher faculties here or hereafter, by knowledge acquired by travel or experience in

various ways. But while he is accomplishing this, he must literally be 'going about doing good.' This is what we believe to be true *Spiritualism*, and all short of this is mixed with chaff and dirt, and is *Spiritualism* only in name. When the crucial test shall come, by the eternal law of affinity governing the spheres, and locating the person in accordance with that law, we fear, many who *think* they are far advanced in spiritual things, but who have lived the life of the sordid and selfish, will find they have merely knocked at the door, but never entered into the true spirit of *Spiritualism*, and that when they arrive at the "Gates ajar" they will find they are not prepared to mingle with those who dwell there, whose thoughts and works are all of charity for their fellow-men.

Be not deceived. What our life is here—not what it appears to men to be, but what it actually is—will be what we will find ourselves there. We will be clothed with the *spirit* of our thoughts, acts and deeds. No glamour, no excuse will avail there. The *motive*, be it good or bad, we will find registered there, and our then awakened conscience will be the judge and jury, that will make the award. B.

MATERIALISM.

It must be admitted that materialism has the greater part, if not all of the physical proofs of nature in its favor. For while we see law and order on one side, we find chaos, destruction and decay on the other, and in a moral aspect of material, or natural law, we find the big fish preying upon the little ones, the strong overpowering the weak, and we are led to exclaim, "If there is a God, why does He permit such injustice?" Nay more; it is evidently the law, no matter who instituted it, that one creature should subsist on the other, and instead of peace, harmony and good will existing among the creatures of earth, we find rapine, murder and bloodshed, one phase of animal life constantly at war with, and devouring the other. Now, scientists tell us that this is necessary, in order to keep down the superabundance of any one species; but that to our mind is an argument against the conscious existence of a God; for if there is such a being, He would surely have found a better means than that now in use, to regulate the increase of the different species. In any case it seems to be a barbarous, inhuman and ungodlike way, for life to have to take life—for one

to live on the life-blood of another. All through the physical universe, the larger overshadows, and overpowers the smaller, and the law governing matter seems cold, selfish and unjust.

If the material aspect of things be all there is of this life, and if there be no interior law, or influence, outworking a higher and better state of things, humanity had better never been born. If there is no moral universe beyond all this, where all things are made even, by an immutable law of justice, higher than natural law, then mankind are wrecked indeed, on an inhospitable shore, and he may be glad that there is no hereafter, into which to be launched, perhaps to travel over again the grounds where "might makes right," and where the crudest, the coarsest, and the most vicious come to the top, and the non-offensive go under.

But *there must be a God*, for while we see all these incongruities just spoken of, we find progress—the lower coming up higher by a law, not apparent on the surface, yet showing, we think, clearly, that there is an undercurrent working in, and through all nature, bringing her up higher. While we find the natural law go on as before, regardless of justice to the individual, we find a higher law asserting itself in the mind and heart of man, and that law is uprooting the selfishness of man's nature, which hitherto has been the strongest law of his being.

Whence then came it, if it is not God-given? Selfishness is still a part of his nature, and the inducements continue the same; but the sense of justice between himself and his fellowman has come in, and in some cases he divides the last morsel with his fellow, when perhaps the division presages to himself the horrors of starvation and death. Yes, *there must be a God*, else whence come these higher impulses? We certainly do not get them from nature; for all nature, outside of man remains where it was, and it is only man that feels the higher, the moral impulses. Hence he must be in communion (though perhaps unknown to himself) with that higher influence, which we call God. If man has come up, through all the strata of animality to his present position, what is there to hinder him, even on this physical earth, from going on and on in scientific attainments, until he becomes master of the elements, and turns this planet into a globe of everlasting beauty, the brilliancy of which will outshine the sun? Then, instead of fearing the elements, they will have

become his willing instruments for utility and beauty. When man will have become so spiritualized that he will cease to eat the flesh of animals, and will live on the products of the field, and the fruit of the trees, he will cease to be and to act like the animal on which he now subsists, and his spiritual nature will gain the ascendancy. We shall then have "wars and rumors of war" no more forever; and the angels will come in and dwell with us, and "old things will have passed away, and all things become new." We will progress until the two worlds will be joined in one, the truly good and spiritual of earth will no longer fear to die, or change, for they will know to a certainty that to them, at least, death is gain. Nor is this a condition for a few, but for the many—yes, in time, for all; Father God and Mother Nature are no respecters of persons. All are included in the birthright of immortality, and though some may lag behind, they all will reach the goal of their happiness in God's, or nature's, own good time, and sing the praises of love in all, through all, and for all. B.

"WHY SPIRIT COMMUNICATIONS ARE OFTEN UNTRUTHFUL."

The above heading was the subject of an article in this paper of March 1st., and commented on, in *Mind and Matter* of March 20th.

One of the objections to, or comments on our article, is to the effect that we said: "There are lying spirits on the other, or spirit side of life," and does not explain why it is so, which we think we did in the article most clearly. We quote from the article, "Still with all this, he is not transformed into a worthier or better being by the mere fact of death, and if he chooses to stifle, as perhaps he did on earth, this God-principle within himself, for the time being, he can do so, and many do, for a greater or less period." And again; "In the mean time, he may go on lying or deceiving for a time, as there is no arbitrary law there forbidding it, any more than there is here. This, of course, pertains to the *first stage*, or condition after death."

Now we think the above quotation, which is really not all of the original article that might be quoted, goes to show clearly, that the man, or woman, or child, who lived here in the form, on waking up in the other world is not metamorphosed *all at once*, but wakes up as he or she lay down here, and if addicted to lying here, is almost certain to be addicted

to it there, until other and better influences are brought to bear to bring them out of that condition. In short, the reason for their being liars over there, for the time being, after first waking up there, is because they were addicted to lying here, as no miracle, or change of heart has been produced by the mere act of dying.

Again, *Mind and Matter* objects to Balaam being called "a lying medium" or a medium at all and asks for proof. We state the case as we find it from the Bible. Balaam was a Jew, and is spoken of in the account as a seer or prophet, understood as having the power of spiritual sight, or prevision, which is acknowledged to be one of the highest phases of mediumship to day. Now, as to his being a "lying medium" we think the inference is clear, when he was willing to go over to the enemies of Israel, whom he knew to be God's chosen people, and "curse them," if the spirit controlling him would do so; and not only once, but twice, he puts himself in the way, for the love of gain, to be used to curse Israel. And the best evidence that he was not in the line of his duty, and willing to be used by lying spirits, was, that the "Angel of the Lord" found it necessary to stop him by force—by standing in the way with a flaming sword.

Now for the facts going to prove that He was a "medium." He saw the angel standing in the way, and none but mediums are supposed to see angels, or spirits, which are the same thing. Again, he heard the angel, or spirit, speak to him, through the mouth of the ass, and while the ass was used as the physical means, the angel, or spirit, evidently furnished the intelligence, and no doubt the angel or spirit that showed itself to Balaam showed itself to his spirit, or spirit vision, not to the physical, and the voice of the ass, no doubt, was heard by Balaam's spiritual ears, or hearing, and not the natural.

Finally, the whole Bible account gives out the impression that Balaam was a tricky, sordid prophet, or seer, and was willing to be used to "curse Israel," and but for the interference of the angel, preventing another meeting with the enemies of Israel, he would have done so.

Now as to what constitutes mediumship, we think we can show first, negatively, what does not constitute it, and then show the grounds we have for placing it where we do, viz: in "a fine tension of nervous susceptibility."

First, then, we know from what we see

every day, that the moral, religious or educational status of the individual has nothing to do with being, or not being a medium; for we find persons morally corrupt, bestial in habit, such as drunkenness, and often devoid of truth or high moral susceptibility, not only acting as mediums, but really *bona fide* mediums, and while, on the principle of like to like, we find their communications often unreliable and low down on the physical plane, they are no less mediums. Now if none of these qualifications, or the lack of them, constitutes mediumship, what does? Friend Roberts does not enlighten us, so that up to the present we are in connection with *Mind and Matter* as the man was with his contrary wife. To any argument he made, or proposition he stated, she merely said "*It isn't.*" We offer such proof as to us is proof, but whether it may be so to *Mind and Matter*, we of course cannot tell.

We have talked with a great many spirits, through a great variety of mediums in the past thirty years, and whenever we have asked the question, "What constitutes mediumship," we have been told in substance, that it was not moral or religious status or education. It was not exuberant health or sickness. It was not even a belief or disbelief in spirit communion, but a "fine tension of nervous susceptibility," and that that was the nearest they could describe it. Now while neither morals, religious sentiment, nor condition of health constitutes mediumship, it must not be thought that a high moral status of the medium is not necessary to high moral and reliable communications. Next, as to congeniality of temperament being necessary to using a medium, we did not say, that communications could not come without such congeniality; but we claim, and we think those who have sat much in circles will bear us out, that where there is not congeniality of the circle, the manifestations seldom amount to much, and while, as in the case of Miss Shelhamer at the *Banner* circles, communications from all classes and conditions come, it is plainly evident that, there is a *congenial circle* governing the whole proceeding over on the other side, for they have emphatically said so, over and over again. It is well understood by those who are well versed in the holding of spiritual circles, that for every circle held on this side, there is a corresponding one on the other side, and that a due regard must be had to the positive and neg-

ative forces in the circle, which form an equilibrium, or "congeniality," of the circle.

As to being able to tell the moral status of the spirit communicating, we have sat with a number of mediums, who claimed to be able to tell what the moral status or elevation of the spirit was, some by one sense, and some by another. Some are able to see them approach and describe them before being entranced. One case we remember, where Washington was presumed to give a communication during the first year of the war, when among other things he said, "The sword will never be sheathed, until the shackles of the last slave are broken." The description the medium gave of the spirit who gave his name as "Washington" while he was approaching, was so superlatively grand and beautiful, that we can scarcely undertake to describe it. Suffice to say, she described him as with a halo about his person, that shone so brightly as to dazzle her eyes, and the expression of high and holy resolves and benevolent benevolence was beaming from his countenance. Others, we have sat with, who have described the sensation produced by elevated spirits, while they were being entranced as "cold, chilly feelings," frequently making their teeth chatter; but *Mind and Matter* may ask, "What has chilliness to do with a proof of the developed or undeveloped condition of the spirit, or what proof is it that it has anything to do with the status of the spirit?" Only this, that when the medium noted this condition, the communications were always found to be of a high order of intelligence. We have also sat with mediums who could tell the peculiar influence of certain spirits, yet found it difficult to describe. Take the case of Mrs. E. L. Watson, (Cal.) one of the purest and best of women, and one of the best of lecturers. The influence, or magnetism of a certain German spirit is unpleasant to her, yet on certain scientific subjects, the spirit circle controlling her, find him the best adapted to speak through her on those subjects, and we have seen her mentally fight that influence. But we think we have elucidated this subject sufficiently, and while we do not claim to have all knowledge of spiritual things, we do claim to have had a good deal of experience, and to have sifted, so far as we are able, the wheat from the chaff. If *Mind and Matter* is not satisfied, and can produce a better theory, or better proofs, we will be only too glad to adopt them. B.

Written for Light in the West.

NEARER MY GOD TO THEE.

THE SPIRITUALIST'S VERSION.

In all the ages yet to come,
We shall find that our work is never done,
And through it all our prayer will be:
"Nearer, my God, to Thee."
When we shall reach that happy shore,
All our earth life troubles o'er,
Still, our loving cry shall be:
"Nearer my God to Thee—nearer to Thee."

When our loved ones meet us there,
Clothed in robes so bright and fair,
Then, Oh then, our song will be
"Nearer my God, to Thee,"
And when we join the angel throng,
And learn to sing the heavenly song,
That song, as now, will ever be;
"Nearer my God to Thee, nearer to Thee."

When in those spheres so bright and fair,
No earthly pains or sorrows there,
Then the dear old song will be,
"Nearer my God, to Thee."
Viewing the past with all its pains,
When we shall sing in sweeter strains,
The sweetest echo of those notes will be:
"Nearer my God, to Thee, nearer to Thee."

THOMAS CURTIS.

Boston, Mass.

SOME POSSIBLE MISTAKES OF CHRISTIANITY.

Editor Light in the West:

In their present return to earth's inhabitants, those who dwelt on this planet nineteen centuries ago, tell us that the Jewish nation was then groaning under the oppressive rule of the Roman Empire; that they were looking for a deliverer to be born, one who should be able to lead their armies forth into the field of battle, against the strong armed power. Holding the favorite idea that such a deliverer was surely to come, to break the yoke of oppression and to set them free from their enemies, it is but natural to suppose that so august a person's birth should have been carefully inquired into beforehand, concerning the probabilities of his powers of achievement as a leader against Rome.

But what do we find as an evidence that the Jews sought to establish even the historical fact that their promised deliverer was born, in any well defined city, or town where his mother might have lived in safety and therein be delivered of her child, the promised benefactor? The consummation of so grand a scheme of conquest, separation and rule is said to have been thwarted by a decree of king Herod, that all the male children born in the principalities within two years should be destroyed.

And, hence, it is claimed that his mother was placed under the dire necessity of becoming a traveling vagrant, to save the young child's life.

Thus is formulated the plea that the Roman law and government was at that early age a most relentless foe against human life, even in helpless infancy; not even daring to wait for the then future events of the life acts of Him who was in after ages declared to be the promised Messiah. But not only was His name not known to any body of people, save the Roman, and Pagan Priesthood until the expiration of three hundred years afterward; but His birth could not be proved save only by the testimony of the shepherds, who sought out and found the young child and His mother in a stable. And they were all dead. To trace the probabilities of the truth of this story, an insurmountable difficulty is presented, viz; There were no living witnesses who could be summoned forth to testify as to what they knew about the birth of the afterwards reputed Son of God nor were the shepherds known, save that they were of Judea. If they left any testimony of their certain knowledge of the birth of the founder of the Christian religion, why was it concealed from public view for a period of three hundred years; when corroborative testimony could not be obtained to prove the fact sought to be established?

There are sad discrepancies concerning His reputed life, from the time alleged that He lived in the physical form. It is said He disputed with the Sanhedrim in the Temple at the age of twelve years. Afterward His life acts are lost to the world for a period of eighteen years. Where then was this august person during this important active life of man on earth? If it be that he was in reality much more "divine" than is common with his brother, man, there was no hindrance found in the Roman laws against his acting divinity:—"For every form of religion was then tolerated and held sacred, even in Rome."

But the Jews charge his violent death to the Roman Governor, Pontius Pilate. He replies: "I come to say that all statements of any person having been crucified for attempting to found a religion, or for any cause save crime, while I was procurator of Judea is false * * * I never heard of any such person as the Christian Jesus, when I was in the mortal life. * * * A Roman Governor could not always determine the merits of foreign religions, but

the death penalty was never allowed to be inflicted for blasphemy of any God." More anon.

E. P. GOODSSELL.

New Haven, Conn.

THE GREED OF GAIN.

The frenzied efforts men have been making in the past few years to become, each, a Colossus in wealth, savor far more of insanity than the doings of rational beings.

Not content to wait for fortune through earnest application to some legitimate business, they grasp at fabulous sums and endeavor to astound the world by the vastness of their operations: they would "pile Ossa upon Pelion," not to reach the skies, but the summit of their ambition.

Is there compensation in the possession of large and growing means to the man who has sacrificed everything, but life, to secure it; is not the well to do man far richer than he who is grasping his thousands a day? The former, serene and content with sufficient gains, is spared the harassing and exciting game of chance that the large speculator is playing, sweating drops of blood as he sees the tables turning, and all his accumulations going down. Is it worth a man's while to give up every chance for repose of mind, and the approval of conscience, to gain the wealth that never yet brought happiness; particularly, where it was sought with the view of purchasing wordly distinction, and of placing its possessor upon so high a pinnacle that his fellow creatures,—unless they were equally elevated—could not approach him?

Who that knows the value of warm, true hearts, and the friendly grasp of the hand of his fellow man, would covet the isolation of the grandeur of riches, where the sympathy that flows from the human breast never comes, and where hearty greetings are chilled by the formalities and state inaugurated by wealth, before whose door the humble, poverty-stricken brother tremblingly stands, knocking for admittance.

Is it desirable to be cut off from the many blessings that the lowly get—for money cannot purchase the treasures of the heart—and be able to command nothing more than a fictitious homage, a cringing, servile submission to the gold one has gained, beside the dazzling splendor of which he, as a man, is wholly eclipsed, and whose value, (if stripped of it) would not purchase a recognition from these gold adulators, that bowed in worship while

it lasted? Is man, blinded by his wealth, always to be the dupe of it; and take for granted that this assumed deference, this seeming respect is called forth by his own intrinsic merit? He had seen the hollowness of it long before sudden fortune inflated his brain and his purse, and laughed at the egotism and conceit of the possessor, saying in his heart, "Thou fool;" and now, to stand convicted before the world of the same folly, shows the bewildering influence of rapid gains and its power to obliterate former things, as well as former friends.

Let us look at the heart-hardening effect of long years of application to the achievement of wealth, during which, this greed of gain has been silently undermining the most noble part of man's nature, fitting him to be nothing more than an automatic calculator of dollars and cents; and now that his accumulations have assumed gigantic proportions, and he, pecuniarily, in the best possible condition to aid his needy and suffering fellow mortals, that organ, the heart, is entirely petrified, and he could not feel, if he would. The emotions of sympathy and benevolence are strangers to him, and selfishness reigns where these should abound.

It is enough for him to know that he and his are beyond the reach of that gnawing wolf, hunger, the pinching blight of cold: his mind is not troubled about the poor; if they have no fire, it is not his concern—he is warm; and if they have not sufficient food, what matter—he dines sumptuously. If sickness sits at the famished board he knows it not, for his days are passed in adding up the interest of his gold bearing bonds, and superintending the disposition of his easy flowing gains; if there is a deficit, he is stirred by apprehensions of some overhanging disaster, that may wrench from him his dearly bought treasures, into which he poured the life blood of his heart, as he scraped together, year after year, this towering mass of accumulated wealth, that promises to prove a millstone around his neck, to drag him to unfathomable darkness in the life to come, where he has laid up no capital to start with, and where he will find himself poor indeed, and poorer still, in good deeds.

What do the overburdened with this world's goods know about humanity,—their sufferings, their needs, or their undeveloped capacities, that lie dormant often for want of aid to bring them out? Do they lie awake in the night, planning the

judicious distribution of their surplus income, laying plans to clothe, feed, and care for the poor? They should resolve to take as their portion, a certain number and aid them, by placing them in a position to help themselves by giving or finding them employment; or, may be, furnish a small capital to the trustworthy to start in some remunerative business, that they may become self-supporting. Their hearts should glow with the desire to prove by their deeds that they are one of the same family, as these needy ones, and that they rejoice in their ability to help them. If this be the case, their coffers have not been filled in vain, and their self approval will constitute their greatest pleasure, their soul growth, their highest good; for deeds of benevolence expand the heart, blessing the giver, as well as the receiver.

Mrs. S. E. CALDWELL.

A SEANCE IN NEW YORK.

Editor Light in the West:

While in New York City, last week, I attended Mrs. Williams' Saturday afternoon seance, (March 27) and although it was rainy, there were about a dozen sitters. We had a fine seance, and about the first form that came out, was my beautiful spirit guide, Ella. I went up and talked with her and received a message. My mother and daughter also came, but not outside the cabinet. E. V. Wilson showed himself splendidly, and spoke to friends others came and were recognized. There cannot be enough said in praise of Mrs. M. E. Williams, as a materializing medium, and a grand and noble worker in the cause of humanity. The children's Lyceum, which is held in her parlors, bids fair to spread into a great work.

I would also say a word in behalf of the Theodore Parker Spiritual Conference, which meets at Mrs. Wallace's parlors, 961 Sixth Avenue, every Saturday evening. It opens with singing and invocation; then comes discussion, or remarks upon some subject of interest to the cause, in which nearly all take part, and everything in the best of feeling for the interest of the cause, closing with singing and tests by the mediums present. All go away feeling that it was good to be there. If it will not trespass on your time too much, I will mention the grand, good time at the anniversary meeting, Sunday p. m. at the Grand Opera House Hall, at which were present two of the Fox Sisters. The rappings could be distinctly heard, all over the Hall. The exercises consisted of

music, recitations and addresses, the speakers being Henry Bowen, J. J. Moore, Mrs. Rathburn, Mrs. Stryker, Mrs. Brigham and others, each having words of cheer and comfort for this noble work, and a desire to cast the truth broadcast for the benefit of all humanity. The meeting closed with singing the "Sweet By and Bye."

N. H. EDDY.

Written for Light in the West.

THE "EVIL ONE" AND HIS MISSION.

We talk of God—the soul of good—
In all our ablest teaching,
The height so little understood
Toward which we're ever reaching
Remember yet, and n'er forget
While towers we may be winning,
The structure grand can never stand
Without an underpinning.

And while for growth from day to day,
We need the high ideal
Toward which we ever make our way
Through shadows ever real;
'T would be but vain a step to gain
Toward life's high consummation,
Did we not make each stride we take
A sure and firm foundation.

What seemeth good to us this year
By next may be an evil,
And thus, the God we worshiped here
May there become our devil.
'Tis thus we grow the truth to know,
And hold it in possession,
The good outgrown is a stepping stone
To aid us in progression.

Supposing all the world were good,
And every thing perfection,
All life's wisdom understood,
Without the least reflection,
That every soul had reached its goal,
And with its God was blending;
Would that not be to you and me
Of life the final ending?

Oh, what we have of holy light,
The sacred gleams of heaven,
The knowledge clear to mortal sight,
Experience has given.
The false and low we only know
When broken is its fetter,
And thus we climb to heights sublime
By building toward the better.

And if we thank our God for life
For goodness gained from evil,
For peace attained from mortal strife,
Then why not thank our devil?
Since even we would cease to be
Progressing, life's best glory,
If all the wrong, life's way along,
Were taken from the story.

In this great universe of ours
With all its vast resources,
We see two ever working powers
Two correlating forces;
And each depends and ever blends
With its opposing brother,
And neither one had e'er begun
Its work, without the other.

And while we seek the purer air
 And on the mountain rally,
 Remember it could not be there
 Were it not for the valley.
 So, as we learn to good discern,
 Let us never be despising
 The denser shade, whose power to aid
 Makes possible the rising.

Now while we claim the good and true,
 The God,—oft worshiped blindly—
 Has e'er a holy work to do,
 To make the world more kindly ;
 The evil still its place must fill,
 To better man's condition,
 And all the way from day to day
The evil has a mission.

North Collins, N. Y.

EMMA TRAIN.

WHY I BECAME A SPIRITUALIST.

Editor LIGHT IN THE WEST:—Having been an investigator of the different religions and beliefs of the world, including Spiritualism, for a period of more than forty years, I think I have discovered some light; so, feeling that it would be wrong for me to 'hide my light under a bushel,' I propose to write a series of articles, giving an account of the development of my mind in its various stages, caused by the different arguments and phenomena I have met with.

This chapter will be the first of the series, and the others will follow in each issue of your paper, to the extent of, perhaps, twenty chapters.

B. O. J.

WASHINGTON, D. C., March 30 1886.

In order to show the reader the true state of my mind on religious topics, some forty years ago, it will be necessary to state, that I was brought up by my parents in strict orthodoxy. My sainted mother, for whom I have always had the greatest love, and veneration, was so thoroughly, so utterly orthodox, that almost anything was a sin. Indeed, she believed that humanity was "totally depraved," and that we were as prone to do evil, as were the 'sparks to fly upward.' Our Sunday began on Saturday night, and held on, with unremitting rigor until time to retire Sunday night. This time was spent as follows: Repeating the Shorter Catechism on Saturday night, and family prayers before going to bed; in the morning, grace at breakfast, prayers, Sunday School at nine o'clock, Church at eleven, grace at dinner, church at two o'clock, with Sunday talks, on behaviour on the Lord's day, between times.

If any of the children happened to forget and pucker his mouth into a whistle, or a stanza of a Negro minstrel ditty, he was immediately hauled over the coals, and threatened with the fiery furnace, seven times heated. Indeed, we were constantly told, that but for Jesus Christ's dying on the cross for us, we should all have gone to hell; that our chances were very slim anyway, unless God happened to take a liking to us, and "called us;" that we could do nothing of ourselves; that if we *didn't* try, we were *sure* to be damned, and if we *did* try, we *might* be damned anyway.

Sunday evening's preaching was generally the climax of all that was gloomy and horrible. The psalms, and hymns, and prayers, and sermon—all smelt of brimstone and eternal tor-

ment. By the time the sermon had been discussed at home, and exaggerated, if possible, in all its horrors, the children were ready for bed; to dream of devils, with horned heads-forked tails and cloven feet, superintending the endless punishment by fire, of children, as Jonathan Edwards expressed it, "not a span long."

Need I say that Sunday was a day of horrors, not only to me, but to all the children of the family? And when, even at the early age of ten years, reason would try to assert itself, and we would ask certain questions, they were crowded back upon us. We were told that we must have "faith," and that "he that believeth, shall be saved, but he that believeth not, shall be damned," or "is damned already," so that we had no alternative but to believe; hoping thereby, to be saved from an eternal hell, and taken into a heaven in which, according to accounts, it would be infinitely more irksome to live for all eternity, than even in the Sunday just described.

All these things were revolved through my mind. The idea of a just and beneficent God sending myriads of the creatures, of His own creation, to an endless hell, seemed so at variance with the other attributes He was claimed to possess, that my very soul revolted at it. Still, the dark pall of eternal death had been so ground into my very being, that a settled melancholy brooded over my mind, and I felt as one doomed; not because of any act I myself had committed, but because I happened to be a son of Adam and Eve, and was consequently caught in bad company, though through no act, or volition of my own. I read the Bible and New Testament through and through, hard words, obscene words, and all, and tried to derive some comfort, or consolation from them; but there was too much of it, and too contradictory, and while I did not dare to throw it down and rebel, or repudiate any part of it, I was not satisfied. After reading parts of it over in the evening, before retiring, I would go out into the open air, and before God and the constellations of the stars, with uncovered head, I would call on God for the truth, and say to myself, "If He talked with the Israelites of old, why could He not talk to us of modern times: are we any worse than they, and do we not need his guidance as well as they?"

About this time, my sainted mother died. She had lived an exemplary life, had believed implicitly all the dogmas, and confession of faith, of the old Scotch Covenanter Church; and I said to her, a few hours before she died, "Mother, do you feel hopeful, and satisfied that you are going to Heaven?" "Yes, I hope that through the blood of Christ I may be saved." "Yes; but mother," I said, "you have tried to live the life of a Christian, and have taught your children the same: now do you not feel *sure* of going to heaven?" "No my son," she answered, "I do not feel sure: I can only say that I *hope* to be saved, through His grace, and that my dear children will be

saved with me. Oh, if I only knew *that*, I could die happy." And the last thing she said, when in the throes of dissolution, was:

"Though He slay me, yet will I trust in Him."

Then I thought, Oh God, are these all the consolations Thou hast to give those who have been Thy devoted followers, all through life? Are these the only consolations of the Christian religion, at the hour of death,—to be surrounded with darkness, and doubt?

I was frantic at the death of my mother, for I loved her devotedly, and was ready to tear asunder the veil that intervened between myself and her, to know if it was well, or ill with her. Again and again, I appealed to the Bible and New Testament, and while one passage of it consoled me, another cast me into the depths of despair. The thought preyed upon my mind that if my mother, who had lived up to all the ordinances of the Church, lived a life of self denial for her children, with charity for all and enmity for none in the world, had to go down to the grave in uncertainty, if not doubt, *what was religion worth*; for surely the uncertainty and doubt of being saved, that attends a belief in the truly orthodox, adds very little comfort to the life here. Here again my very soul cried out for light and help. I had been gun to feel desperate, and dared to think that somewhere, great injustice had been done the human race.

About this time, (1851) I happened(?) to take up a daily paper, and read about the "rappings" that were said to take place in the presence of the "Fox girls," spelling by the alphabet etc., and as I had to go east before a great while, I determined to see them, at all hazards. Accordingly, I presented myself before them, in Hydsville, and requested a sitting. Suffice it to say, I received a message, spelled out by pointing the pencil at one after the other of the letters of the alphabet, and as the letter needed by the intelligence to make up the word, was reached, the raps would indicate it by making two raps; or if not one rap. I remember the medium, Miss Fox, afterwards Mrs. Kane, talked with other persons in the room, while I held the pencil on the various letters, and heard the raps when they, (supposed to be the spirits) wanted the letter to make up the word. To show that my own mind could have had nothing to do with it, I frequently thought, as the word was being spelled out, that some other word was intended.

The communication purported to come from my mother, but was badly spelled and, aside from the name, was only such as any person might write or dictate: but the manner of communicating, and the thorough examination I made, satisfied me, for the time being at least, that here was a door, attempted to be opened for communication, between the other world and this. My mind was just in the condition of the "Prodigal son"—I was so hungry for some light, something that would satisfy the soul, that I fain would have filled myself with the husks of truth,

When I returned home, I felt quite satisfied, thinking I had made a grand discovery, and that not only the rest of my family, but my minister as well, would greatly appreciate it, and rejoice with me. But imagine my chagrin, when on my broaching the subject to my pastor, and showing him the purported communication, he stormed and raved at it, and called it the work of the Devil. "But," said I, "the language of the communication does not sound like the work, or words of the devil. It says, 'My son, I am permitted to come to you, and tell you that life is immortal. Go on, and investigate. Light is ahead for you.' " He said, "Don't we all know that life is immortal; and besides, the Bible contains all the revelation we need, or will ever have. Does it not say, in the last of the book of Revelations, that 'whoso addeth or taketh away from this book, his part shall be taken away from the life everlasting'? Oh, no, if you don't want to lose your own soul, you had better not go near or pay any attention to such things, they are of the Devil. "Yes," I said, "but Saul went to the witch of Endor, and she called up Samuel for him, and Saul was told the truth." "Ah yes, but Saul was killed, for all that, for disobeying God." And so, I was thrown down the hill again, without a ray of hope. All my relatives utterly repudiated the message, as not coming from my sainted mother; for, they argued, she is more happily and better employed than in coming back and rapping, through a table, about something we all know from the Bible, without the necessity of her coming back. So I settled down again into forebodings, gloom and despair; but with a loathing for pure and unalloyed orthodoxy, in spite of all my fears, that preyed upon me, night and day. My friends began to say, "Spiritualism has unsettled his mind; he is going crazy. That's what comes of Spiritualism." For Spiritualism, by this time had become much talked of, and while some investigated it, with a sincere desire for the truth, many very many, made it the butt of their ridicule, or a plaything. Others used it as a means in their hands, to cheat and deceive those who came to consult them, they either being mediums or claiming to be such. While some were investigating in the quiet recess of their own households, and receiving high, moral and intelligent communications; others were receiving communications utterly contradictory and unreliable, from some cause at that time unknown, but which long since has been explained.

Up to that time, the phenomena was thought to have no claims on scientific principles as governing it, nor, in fact, any status of any kind. All that was claimed for it was, that spirits did communicate, and that it was a kind of "Go as you please" religion. At this time I was still down in the depths but was not willing to let go of the slender thread connecting me with the unseen world. I went to a number of public seances, hoping to get some light on the subject that was so preying on my

mind; but the improper manner of conducting a circle and the unpleasant, if not discordant elements there, made the meetings disagreeable and the communications often unreliable and unsatisfactory. Occasionally however a communication would come, giving a fine test, carrying truth and conviction on its face. At this period, the majority of those who were investigating in public, and had become believers in spirit intercourse, received it with gladness, as freeing them from the thralldom of the Church, and the terrors of damnation. All too many of them, however, having thrown off that restraint, rushed into "free love," and other equally demoralizing practices. Not having advanced far enough to reach the *philosophy* and higher teachings of Spiritualism, they remained satisfied with mere phenomena. It is greatly to be regretted, that so many stop by the wayside to-day, and never enter the realms of the true philosophy of Spiritualism.

But I am anticipating my subject, as I wish to lead my readers along the devious paths and quicksands over which I have trod, and then leave them to their own conclusions. In the year 1857, my mind was still in perplexity, darkness and doubt, and I would often think of myself and say, "Oh, you have left the only means of salvation: the Devil is leading you astray. Do you think you know more than the many great minds, who have written whole commentaries on the Bible, and the divinity of Christ? And can't you see that the communications are not reliable? Look at those through whom they come. They are not of your set at all, nor are they up to the ordinary class of intelligence." I would go nearly wild with a desire to know the truth; and to make the matter worse, I had not a friend in the world, to whom I could confide the thoughts that were well nigh undermining my reason and among other nightmares, that were haunting me, day and night, was the dread that I was going crazy. To make the matter worse, my little fortune, during the shrinkage of that year, 1857, had slid out from under me, and I was left comparatively penniless.

While in this condition and out of health, one of my brothers said to me, "Why in the h— don't you go to work; what's the matter with you?" But the time had not come for me to go physically to work, and mentally, I had all the work, and more, than I could do. Still, I found employment of a nature that somewhat diverted my mind, and threw me into the company of a family that were *all*, to greater or less extent mediums, not public mediums, yet were ostracised because they believed in the phenomena. I thought this a good place to try and get the truth, and while I never had opened my mind to any of them, as to the state of my thoughts on the subject of Spiritualism, I asked if any of them ever sat for communications. The mother, a woman of sixty, or more said that their little girl, aged sixteen, sometimes did. I requested that they call her in, and she was sent for, to the dining-

room, where she was putting away the dishes, and seemed quite taken back, when I asked her to sit, and see if we could get anything. I expected, as was usual at that time, that if any communication came, it would be by raps, such as I had seen before, but to my surprise after sitting a few minutes with paper and a pencil loosely in her hand, she gave a few shudders, and seemed to pass into an unconscious state. Then the following communication was written out, by her hand, and whether through the instrumentality of her brain or not, of course I have no means of knowing positively, but her apparently trance condition, and all the other evidences, were against it:

MY FRIEND;—When a person dies, and the spirit takes its flight to another world, that other world is a sphere; and if the person on earth was good, he goes to the higher sphere. But if he was evil minded, and broke the laws of truth and justice, he goes to the first sphere, which is the only Hell there is. And could mortals see the utter misery and despair, that those who dwell there have to endure, it would be sufficient to keep them from doing wrong, and they would ever strive to do right.

The suffering of the mind, instead of fire and brimstone, is all that is needful. Those spirits remain there, in this first, or undeveloped condition, or sphere, until they seek, or desire to progress. Then there are always those, who are looking and seeking, where they may do good, and with this desire on the part of the fallen ones, there comes one, who teaches them the way to a higher and purer life, just as your teachers instruct your children in the primary principles of an education.

When those undeveloped spirits find they can leave and take possession of a gross, immoral or otherwise undeveloped person in earth life, who is mediumistic, they eagerly seize the opportunity; for they are glad to get away from the torturing, tormenting scenes, where they find themselves immediately after death, as you call it. Children are very susceptible to such influences, because they have not the judgment, nor are they as positive to evil, as they become in after life, if they are properly taught. After those wayward or evil spirits, so called, visit a medium for a greater, or shorter time, they learn that there is a way for them to develop out of that place, or condition, and they are also taught how to progress.

Many of your strictest church members remain in this first sphere, for *hundreds of years*, before they will see they were wrong, and seek for light. It often takes a vast number of years to undo what many did here on earth.

Your friends may sneer at you, and profess to regret that you have "thrown yourself away." Think not of that; pity them. Think not that you are going to be led astray; as you know your own faults, strive to overcome them, and you will never strive alone. Think of those higher and nobler ones, and they will guide and guard you. You are in the right, keep straight forward, and you shall win the crown at last. But you must not think too much of this, to you, new and beautiful subject: your mind must gather strength, and if you want to advance surely, you must go slowly. Think of this subject and of others as well, for we do not want you to in-

jure yourself by thinking too intently on any one subject. We have a *work* for you to perform, and we do not want you to injure yourself.

Now you would like to have me tell you my name; [I had expressed a desire to know who dictated the communication] but you would not know, if I should write it. All I want is, that I may convince you that you are in the straight and narrow path, which will surely lead you to a better, and happier life on earth; and in the spirit world, to one of such perfect and exquisite happiness, 'as it hath not entered into heart of man to conceive.'

(TO BE CONTINUED.)

THE SOUL.

Occult Word: The soul aspires and respire exactly like the body. It aspires what it believes is happiness, and respire ideas that are the results of its inward sensations. Sick souls have a bad breath and vitiate their moral atmosphere, that is to say, convey to the Astral Light that penetrates them, impure reflects and establish therein deleterious currents. We are somewhat astonished, while in society, to be assailed by evil thoughts that we had never entertained, and we know not that they belong to some morbid neighborhood. This secret is of great importance for it leads to the manifestations of conscience. The magnetic respiration produces around the soul an aura of which it is the centre, and it surrounds itself with the reflects of its own works, which make unto it a heaven or a hell. There are no solitary actions and there can be no hidden ones; all that we really will, that is, all that we confirm by our actions remains written in the Astral Light where are preserved our reflects; these reflects constantly influence our minds through the diaphanous, and it is why we become and remain the child of our works.

Written for *Light in the West*.

WOMAN'S INFLUENCE.

The influence of woman in the past eras of civilization has been confined largely to the bending of the twig, during the childhood of the man, and no doubt that influence was very great, for good or evil, in many cases. Still she has been kept in the background, and in some countries almost entirely out of sight, as unfit to take any part in public life, or even to follow in the wake of stronger minds, so called.

That woman has a more delicate organization, a finer strung nervous system, and more acute perception, there can be no doubt; but why they should unfit her for taking part in the management of the affairs of the outside world is not clear, unless it be that she has been so long relegated to the cares of the household and the bringing up of children, as being more fitting her physical powers of endurance, while in other cases she is held as a mere toy or an ornament, to be exhibited only on state occasions, or held for the use, and too often the abuse, of her lord and master, the self-styled "Lords of creation."

But education and free thought are doing their work, and woman is beginning to de-

mand that she be put in her proper place, by the side of man, in all that pertains to the responsibilities, and higher walks of life. And why should she be denied it? She has shown, whenever she has had the same opportunities of advancement, that she is able to cope with man, mentally and intellectually, and as these great moral powers from the present era, are to rule the world, and not brute force, it is now high time that woman should be recognized as the equal of man in all that pertains to the higher faculties of our nature. Her impulses are better, and higher, and finer than man's on all subjects calculated to benefit society and the race. And we may set it down as an accomplished fact, whenever woman gets the ballot into her hands, from that day forward drunkenness will have met its bitterest foe one that will hunt it down, as the rabid dog is now hunted in our streets. Woman has suffered too much from that demon of destruction of the happiness of mankind, and the destroyer of the household and hearth.

Too often has the broken hearted mother been cheated out of the husband's hard earned wages, by the foul fiend, that not only robbed her of the means necessary to provide bread for her children, but robbed her of the love and sympathy of a once tender and loving husband.

Those things are not forgotten, they are only too fresh in the memory of legions of broken hearted mothers, who will be only too glad to search the snake in the many dens, where he has been licensed to hold high carnival; in the dens, under, and above ground.

Yes, man's inhumanity to man makes countless thousands mourn, but the day is dawning, when woman will come to the rescue, and she will be found to exert an influence on the morals of society far transcending anything ever felt before.

When the liquor traffic is banished from the land, or only sold under prescriptions and over a physician's signature and all under oath, then we may tear down *nine tenths* of our prisons, and poor houses, and a gallows will be almost unknown. We ask you, is not this worth aiming for, is not this worth striving for? When that is accomplished, the better impulses of man's nature will then come to the front and "Peace and good will to man" will be the rule instead of *make all you can*, out of man. As it is now it is the gospel of theft. Open the gates wide and let woman in; too long has she been kept as a play thing, or, as the drudge of the household.

When woman is afforded an opportunity to expand her intellect and to think, and act, for herself, then, we will have a race, not of physical but of intellectual giants. For is it not a well established fact, that the male children resemble the mother more than the father in intellect. When we study the laws governing the heredity of children, as critically as we do now that of animals, we will have a more intelligent and harmonious offspring and less wars and bloodshed, and all this can, and will

be accomplished when woman, brought up into her proper sphere, stands side by side with man.

"The world does move," Galileo said;
Shall persecution stop or stay it?
It moves,—to grander destiny led!
Shall scoffs retard,—shall sneers delay it?
The car of progress hurries on;
In vain man's puny arm is lifted!
The battles of the right are won;
The chaff from out the wheat is sifted.
Perish the selfishness and sin
That spoils the earth our common mother.
Usher the joyful era in,
When all the world love one another!"

A PLEASANT MEETING.

We receive with pleasure the following account of the last meeting of the Wisconsin State Association of Spiritualists, and would be glad to hear from others:

Light in the West:

The quarterly meeting just held in Milwaukee was a success financially, as well as intellectually and spiritually considered. The speakers were Mrs. S. E. Warner Bishop, John L. Potter, of Wisconsin, and Mrs. L. A. Pearsall of Michigan, (all inspirational) and first class, too. A variety, and yet the most perfect harmony, prevailed throughout. Dr. Juckett of Elgin, Illinois, and Mrs. L. M. Spencer of Milwaukee, gave public tests. Delegates from Chicago and Elgin, Illinois, Green Bay, Fond du Lac, Geneva Lake, Genesee, Waukesha, Palmyra, Weyanwega, Rio, Randolph, Ripon, Black River Falls, Omro, Sheboygan and Livingston, Grant County, Wisconsin, were in attendance. A. C. and W. A. McCoslin furnished the fine vocal music. The hall was very nicely and appropriately decorated, with flowers and mottoes for the occasion by the Milwaukee friends, through the indefatigable efforts of Mrs. L. M. Spencer, who is doing a fine business as clairvoyant and business medium. The only disagreeable feature was the determination of the reporters to misrepresent the speakers and proceedings in the daily papers. The next meeting will undoubtedly be held in the same hall, sometime in June next; due notice of which will be given in the Spiritual and Liberal, as well as the local papers of the State.

Dr. J. C. PHILLIPS, Sec'y.
Omro, Wis., Mar. 29 '86.

A PLEA FOR NEWSBOYS.

Poor little Jo. Doyle is dead. He was a newsboy, helping his mother by selling papers, and on Saturday a Sutter street car wounded him to death. He had stepped on the platform to offer his paper, when, as he said, "a great brute of a man" pushed him off, and the unthinking wheels crushed his little bones and tender flesh. Before he cried at the sight of his own blood flowing, he screamed, "Oh, my mother!" Little Jo is beyond the further brutality of man, while the creature who pushed him into eternity still infests the earth. It is time that this cruelty to newsboys should cease. They are pushed and kicked while they ply their trade, as if they had no bodies to suffer nor souls to save, when, in truth, they are usually manly hearted fellows, immeasurably the superior of the strong man who smite them.—*Alta California*.

Written for Light in the West.

THE WHITE SLAVE.

Oh, yes, lean back in your easy chair, and watch the smoke, as it gracefully wreaths and curls over your head, from a Havana or Cuban cigar. Yes, go to the club and order a bird supper, for yourself and friends; go to the opera, in a superb turnout, with the one you hope to make your own, and who you now think too dainty, for her feet to touch the ground.

Take a drive to the park on Sunday, and Sunday eveing take your fiancée to a fashionable Church, and for appearance sake, throw a dollar into the open basket as it is passed around. Then on Monday, go down to a furnishing store and see how low you can crowd down the price of a dozen shirts; and when you have succeeded, come out, and congratulate yourself on how cheaply you have bought them, and straight tway walk into a corner cigar store and indulge in an extra box of the highest priced cigars.

Do you know what you have been doing? You have, in the last half hour, ground down, though indirectly, in the price of those shirts, some poor heart-broken, over worked woman, who made them. Do you know at what price shirts are now made? If not, we will enlighten you. *Fifty cents a dozen, or four cents apiece—*

Time was, when monied men
Helped the poor, now and then,
But how the times have changed—
The laws are so arranged,
That the rich continue, growing rich,
While the poor must starve and stitch!
Lower, and still lower go,
In Summer's heat and Winter's snow
The poor man's wages; while the rich
Monopolist, crowds him in the lowest ditch.
Oh, injustice! Oh, for shame!
Is liberty an empty name?
Is it liberty, to starve to death—
Is liberty, an empty breath?
Weep Columbia, wring your hands,
That corporations stole your lands,
While honest labor has to bow,
To corporations, Oh so low!
They stand erect, in pompous pride,
The Government and court defied.
But let Monopolists take care;
The Government is *the people*, here.
As often of the gods 'twas said.
'Whom they destroyed they first made mad.'
Amen, a thousand times, amen,
Let good gods their work begin.

TALKING WITH THE DEAD.

"Ten years ago, when I was the pastor of the Church of the Redeemer, on State street, in Albany, I was requested by the Sunday-school Superintendent and one of the trustees of that church to accompany them to a sitting with Charles Foster, who was at that time sojourning at the neighboring city of Troy. We arrived at his reception parlors according to appointment, which, in consequence of the public demands upon his time, had to be made in advance. Our minds were at that time in very decided antagonism with the super-mundane claims of modern Spiritualism, and we mutually determined not to be tricked. My companions were gentlemen holding leading positions and rated in Albany as shrewd and successful business men. We made certain preconcerted arrangements, one of which was that we would use our own paper to write on.

We were all strangers to Mr. Foster and he to us, and on entering his presence we exchanged glances which were intended to be as expressionless and void as possible.

"Having received permission to use our own paper I took out of my waist coat pocket a number of pellets (ten in all) rolled up to a uniform size and shape, and put them on the table at which we sat. This table was small, uncovered, and of the form of a right-angled parallelogram, supported by four legs, one at each corner, at one of which Mr. Foster sat, looking apparently as blank and, to my thought at that time, as stupid as any face I ever saw. Presently his countenance underwent a complete alteration and his whole frame visibly shivered, dispersing the stolid insensibility which up to this time of our interview we were able to maintain. Neither of my companions knew the name I had written on one of the folded pellets which rested in a little heap on the table.

"Mr. Foster then took the whole of the pellet in one hand, and dropping them one by one, he retained one between his finger and thumb, after which he said: 'There is a name written on this, and a spirit over six feet high stands by my side who says the name is his,' and Mr. F. looking at me continued, 'he is your brother.' I asked, what is his name? Mr F. then dropped the pellet, and drawing up the sleeve of his coat and shirt, he said, 'It is written there,' displaying his naked arm with the name 'Trevor,' which I had written at home on the paper pellet in distinct, blood-red marks across the arm!

"One of my companions then took the dropped pellet from the table, and opening it saw and read the name 'Trevor' as I had written it.

"Then followed details and incidents, together with the date of the death and burial of my brother Trevor, who departed this life in Lismore, County Waterford, Ireland, over thirty years before the facts herein stated took place.

"Tests not so striking, but satisfactory to my companions, were also given, so that on our return journey to Albany each of us felt that we had passed through an experience which completely overthrew our opinions and ideas concerning Charles Foster and the theories which he represented.

"In the foregoing statement I have omitted the physical manifestation, such as answers to questions by raps on the table, the floor and, in short, wherever they were required by the medium in answering questions.

"All these manifestations are being superseded by still higher and more wondrous phenomena in manifestations which for want of a better term are called materializations, of the truth of which I and all the grown members of my family have had unquestionable evidence having separately and together under very distinct and extraordinary tests spoken face to face and eye to eye with our beloved departed ones, whom we now know to be in near and living communion with us.

"This great and irrefragable fact is the light and joy of our home and a continual incentive to a life founded on righteousness and truth. Yet it is not the highest truth of the religion

of Spiritualism. Mere phenomenalism unaccompanied by a true and pure life is a deep and dark curse that will bring nothing but misery and degradation to those who cherish it or try to use it for base, selfish and ignoble purposes. There are to-day tens of thousands of Spiritualists both inside and outside of the churches who feel and know this to be true, and who mourn over the fact that the greatest obstacles to the spread of Spiritualism are phenomenalists whose lives are a continual violation of social as well as divine laws."

CHARLES L. MCCARTHY, in *Ex.*

MATERIALIZED APPARITION3.

The following we quote from a book, *Materialized Apparitions* by E. A. Brackett: "When Mesmer appeared in Paris, exhibiting his claims to magnetism, he was ridiculed and treated as a humbug. The French Academy of Science, after due consideration, pronounced mesmerism a fraud. This was the more remarkable from the fact that many of the experiments in mesmerism are so simple that a child can demonstrate them to the entire satisfaction of any unprejudiced person. Many years afterward, in 1831, the French Academy of Medicine, through a report of its committee, reversed this decision.

"So far as we know these are the only efforts that have been made, until within a few years, by any scientific association, to investigate this class of phenomena. Both in Europe and this country it has been treated with contempt, and for more than a hundred years condemned by a pseudo-science as nothing more than a hallucination produced by a diseased condition of body or mind.

"I was present at the Massachusetts Hospital many years ago, when the elder Warren, knife in hand, made mock passages over his patient, ridiculing to his students the idea that any one could be entranced or rendered insensible to pain by what was called mesmerism; and yet the existence of the mesmeric force or fluid is one of the most remarkable discoveries ever made. It has been known for thousands of years by the Hindoo philosophers as 'the pure Agassa Fluid' that penetrates and permeates all objects, whether animate or inanimate. It controls the social relations; is the secret of that influence which one person exerts over another; and is the connecting link between the seen and the unseen worlds, enabling spirits, whether in or out of the flesh, to produce all the phenomena known as 'spirit manifestations.'

"If we except the writings of Deleuze, Townshend, Gregory, Dr. Elliotson, and a few lesser lights, mesmerism has been kept before the public mainly by a class of itinerant lecturers who, despairing of a more considerate hearing, have, in order to retain their hold on their audience, degraded it to a mere burlesque.

"The history of mesmerism forms no exception to all discoveries that have marked the progress of man from a state of barbarism to the present time. The old stubble chokes and prevents the new crop of grain, unless it has been turned under. The acceptance of anything with which we are not familiar depends more upon the mental condition produced by the preconceived ideas than upon any evidence necessary to sustain it. The progress of public opinion is like the march of a great army; it camps at night

upon ground occupied by its videttes in the morning. When Spiritualism began to attract attention, the opponents of mesmerism, not understanding its true character, abandoned their hostility to it, and accepted it as an explanation of the new phenomena. Mind-reading, telepathy, everything possible, was brought forward to explain away this supposed evidence of another life. And in a somewhat different form, the same thing is taking place in regard to materialization.

"If we eliminate from it the idea of spirits, and attribute to man alone this wonderful power, we disarm scientific as well as sectarian opposition, and the possibilities of man, the influence of mind over matter, become a legitimate subject for study. But no matter how exhaustive your investigations of materialization may have been, the moment you suggest that spirits may have something to do with it, it becomes unscientific, and, in the judgment of certain persons who have assumed the right to control public opinion, you are instantly transformed from an honest student into a 'crank'!

"In view of the obstacles that conservatism is always throwing in the way of progress, one may be pardoned for a certain kind of admiration for cranks. They have, at least, the courage of their convictions, and in this respect, if for nothing more, may become popular, for the crowd always throw up their hats, whether right or wrong, to the plucky man.

"Is courage, then, so rare a thing that we are forced to applaud it even in the bulldog?

"Public opinion is the despotism of a republic. It is as onishing what cowards it makes of decent men; the fear of being laughed at is the terror of society; the assertion of manhood, the expression of an honest opinion, the love of truth,—everything goes down before it.

"My ministerial neighbor throws theological brickbats at me because I choose to study a subject which he has not the courage to face, and which, if not a reality, he lied about in his last funeral sermon, when he told the mourners that their 'dear friend is not dead, but still living and hovering around them.'

"Shall we allow these attacks, and not remind him that, if he knows anything, he must know that the Christian religion is an outgrowth of paganism; that there is not a cardinal point in his theology that is not as old as the Hindoo pagodas; that the idea of another life, imperfectly outlined in the Bible, was taken from a religion founded upon occult manifestations; that He whom he calls Lord and Master not only taught healing by laying on of hands, but exemplified materialization in the transfiguration on the Mount, and in his bodily appearance to his disciples, after his death, in a room with closed doors?

"At every seance there are more or less clandestine visitors, who shrink from letting their best friends know anything about it. At one, I met an old acquaintance, who was surprised to find me there, and begged me not to 'give him away.' He had obtained a seat under an assumed name, partially as a test, he said, but mainly on account of his position in society; he did not care to be known to visit such places. In the course of the seance, a beautiful female form came briskly out into the middle of the room, and stretching her arms toward him, said: 'Father.' As he did not respond, the controlling spirit

calling him by name, said: 'That lady is for you!' He stepped forward, and, to his astonishment, found that it was his daughter. He said afterward that the recognition was perfect. This was his first seance, and, unless materialization becomes popular, it may be his last. That he told his wife about it there seems to be no doubt, as she has been a frequent visitor ever since. I fancy him in his dressing gown and slippers, reclining in his arm chair, smoking his cigarette, anxiously awaiting her return, that she may relate to him the touching manifestations of affection she has received.

"Traces of these phenomena have always, in one form or another, been present in the world. In India, for thousands of years, they have furnished the foundation of a religious belief, which, like all other religions, has been perverted and used as a means to blind and control the common people.

"The danger of its being accepted as authority through a blind reverence for what is supposed to be supernatural, instead of affectionate and intelligent companionship, is sufficient reason why its true import should be thoroughly understood. Whether it be a power in man, the laws of which are unknown, or a direct emanation from another life, it requires the most serious consideration. Shall it receive the attention it deserves, or shall we turn our backs on it, till like a rising tide, it overwhelms us with a flood of ignorance and superstition? It will not do to ignore it; already its influence is sweeping far and wide.

"Scientists may sit supinely on the summit of their intellectual conceit, insisting that it 'will not be much of a shower'; still it swells and rolls on, sapping and undermining the whole system of social and religious thought. Sects and creeds crumble in its pathway. All hopes of a scientific evidence of a life after death are centered in these manifestations.

"The issue is a plain one; there can be no middle ground. Either Spiritualism or Materialism triumphs. Deal with it as you may; if it is from the other side of life, it cannot be overthrown. In some form or other it must be met.

"Shall we not, in the interest of humanity and of what purports to be an important truth, lay aside our pre-conceived notions and prejudices, and treat this subject as we would any of the common things of life, earnestly endeavoring to get at its true meaning?

"Millions of honest people have witnessed these things in their own homes, by their own firesides. Against what they have seen and know there is no argument.

"Time will show whether the public have sufficiently advanced to grapple healthily with materialism and its spiritual surroundings."

THE NEW "PLANCHETTE."

New York Tribune: "Planchette is simply nowhere," said a Western man at the Fifth Avenue Hotel, "compared with the new scheme for mysterious communications that is being used out in Ohio. I know of whole communities that are wild over the 'talking board,' as some of them call it. I have never heard any name for it. But I have seen and heard some of the most remarkable things about its operation—things that seem to pass all human comprehension or explanation."

"What is the board like?"

"Give me a pencil and I will show you. The first requisite is the operative board. It may be rectangular, about 18 x 20 inches. It is inscribed like this:

YES.	NO.
A B C D E F G H I J K L M N	
O P Q R S T U V W X Y Z & .	
1 2 3 4 5 6 7 8 9 0	
Good eve.	Good night.

"The 'yes' and the 'no' are to start and stop the conversation. The 'good-evening' and 'good-night' are for courtesy. Now a little table three or four inches high is prepared with four legs. Any one can make the whole apparatus in fifteen minutes with a jack-knife and a marking brush. You take the board in your lap, another person sitting down with you. You each grasp the little table with the thumb and forefinger at each corner next you. Then the question is asked: 'Are there any communications?' Pretty soon you think the other person is pushing the table. He thinks you are doing the same. But the table moves around to 'yes' or 'no.' Then you go on asking questions, and the answers are spelled out by the leg of the table resting on the letters one after the other. Sometimes the table will cover two letters with its feet and then you hang on and ask that the table will be moved from the wrong letter, which is done. Some remarkable conversations have been carried on until men have become in a measure superstitious about it. I know of a gentleman whose family became so interested in playing with the witching thing that he burned it up. The same night he started out of town on a business trip. The members of his family looked for the board and could not find it. They got a servant to make them a new one. Then two of them sat down and asked what had become of the other table. The answer was spelled out, giving a name, 'Jack burned it.' There are, of course, any number of nonsensical and irrelevant answers spelled out, but the workers pay little heed to them. If the answers are relevant they talk them over with a superstitious awe. One gentleman of my acquaintance told me that he got a communication about a title to some property from his dead brother which was of great value to him. It is curious, according to those who have worked most with the new mystery, that while two persons are holding the table a third person, sitting in the same room some distance away, may ask the questions, without even speaking them aloud, and the answers will show they were intended for him. Again, answers will be returned to the inquiries of one of the persons operating, when the other can get no answer at all. In Youngstown, Canton, Warren, Tiffin, Mansfield, Akron, Elyria, and a number of other places in Ohio, I heard that there was a perfect craze over the new planchette. Its use and operation have taken the place of card parties. Attempts are made to verify statements that are made about living persons, and in some instances they have succeeded so well as to make the inquirers still more awe-stricken."

SPECIAL NOTICES.

We invite attention to our Jan. 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you.

Any subscriber who does not receive the paper by mail regularly and quickly after the 1st and 15th of each month, will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

WHO WILL HELP US.

We will send LIGHT IN THE WEST, THREE MONTHS to any person who will send us the names and addresses of FIFTY persons who are Spiritualists, so that we may address and mail them sample copies. BUSINESS MANAGER.

The *Freethinker's Magazine* for April contains Thaddeus B. Wakeman's great speech on "The Political and Social Dreams of Thomas Paine," also, L. K. Washburn's memorial address on "The Life and Character of Elizur Wright."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April, 1886, presents a fine portrait of John B. Gough—a biographical and phrenological sketch kindly and appreciatively written accompanies it. "Language and Weight" is the theme of No. 4 in the series of "Familiar Talks to Our Young Readers." "A New Doctrine of Evolution," the "Servo Bulgarian Struggle" (illustrated), "Phreno-Mesmerism," "The Christian Religion, its History and Divisions," are interesting as well as valuable. "Puck and Brownie" is a tender study of bird life. "Edward Everett" with a portrait, is rather out of the usual line of comments on noted men. "Ode to Success," "To Arms," and "Gough" are poems of merit. *Science of Health* strikes out boldly with the question "What is Paralysis?" and answers it with an ability which will attract much attention; "Treatment for Catarrh" contains practical ideas clearly stated; "Alcohol and Science" is an advance sheet from *One Hundred Years of Temperance*. An article which will please the curious is "Legal importance of injuries to the Nails." "College Disadvantages" contains sensible hints; "Don't do it!" is an earnest appeal to young women on an ever new topic; "Notes on Science and Industry," from first to last is important, instructive and entertaining. There is some rather fearless editorializing, especially in "Store Medicine vs. The Doctor" and "Infected or Septic Medicines." Between the covers of any other magazine it is rare to find so much living food for the mind. Every man and woman who has sufficient interest in life and humanity to desire the best means to the best ends, should subscribe for this aggressive JOURNAL, published by that reliable house THE FLOWER & WELLS Co., New York, at the low price of \$2.00 per year, only 20 cents per Number.

PUBLICATIONS FOR SALE.

Having arranged with other publishers, we offer the following list of books, or any others that may be wanted, at their prices. Those who read LIGHT IN THE WEST regularly will find extended notices of these publications from time to time, which we have not room for all at once. All in paper covers unless mentioned as bound, and all sent postage paid. Send money to BUSINESS MANAGER, same as elsewhere directed in LIGHT IN THE WEST.

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Contrasts in Spirit Life,	15
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Purchase all the above at \$4.75 and we will credit you with one year's subscription to LIGHT IN THE WEST.

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The following list comprises a small library of works that have been selected with great care by the present owner, who now offers his entire private library for sale. These works are of great value to the earnest investigator of the true Philosophy of spiritualism.

Nature's Divine Revelations,	By A. J. Davis,
The Great Harmonia 5 vols	" " " " " "
Memorandums of Persons etc.	" " " " " "
Morning Lectures	" " " " " "
Book of Wise Words	" " " " " "
The Present Age etc.	" " " " " "
The Genesis & Ethics of Conjugal love	" " " " " "

Spiritualism 2 vols	Judge Edmonds,
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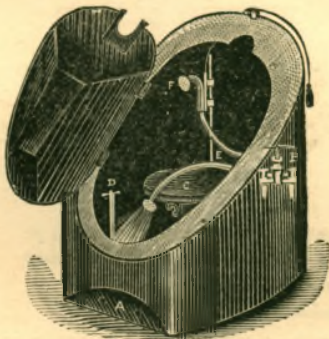
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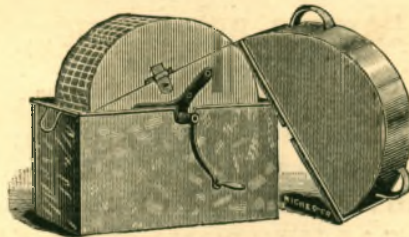
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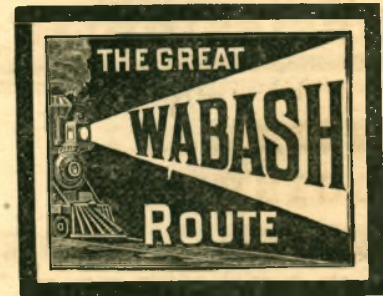
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